Numb. 17.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Wedneſday** April 7th. to **Friday** April 9th. 1708.

Q. *A Friend of mine the other day told me, that the Demoniacks mention'd in Scripture, were only Mad-men; pray Your Opinion of them?*

A. The Queſtion ſprang originally at leaſt from the Scepticks of our Age, who affirm that what are ſaid in Scripture to be Demoniacks, are no other than Men afflicted with ſome ſtrange Diſtempers, ſuch as convulſions, Falling ſickneſs, Madneſs, *&c.* becauſe we hear nothing of Demoniacks among either Jews or Gentiles before the Birth of Chriſt. But to this Sceptical Argument we reply:

1. *Joſephus* tells us, that *Solomon* left behind him ſuch Methods of Exorcizing Demons, as expell'd them from the Bodies of Men in ſo effectual a manner, that they never re entred more. And if any ſhou'd demur to the credibility of the Story, it is ſtill a Proof, that the notion of Demoniacks was current among the Jews before our Saviour's advent, ſince otherwiſe *Joſephus* cou'd have had no manner of pretence for this Particular Relation concerning *Solomon.*

2. Our Saviour ſays to the *Jews*, by whom do your Children caſt out Devils? Now tho' our Scepticks will not admit the Authority of Scripture, yet this Paſſage is introduc'd in ſo collateral a way (without the leaſt deſign of proving the exiſtence of Demoniacks, but with intention to prove another thing from undeniable Matter of Fact) that impartial Reaſon cannot but allow it to be a pregnant Argument of what we are contending for.

3. From the Scepticks Argument it follows, that thoſe Men, whom our Saviour and his Followers term'd poſſeſt, were univerſally look'd upon before as diſtemper'd Perſons. But can we think that our Saviour's moſt bitter Enemies wou'd have admitted a notion, which He was the firſt Starter of. And yet we find not in Scripture, that this Notion was ever objected to; whereas Objections of a more aggravating Nature, are very freely recorded there. And if ſome object (for what will not ſome object?) That the Scriptures were not written till a Century or longer, beyond the time that our Saviour's Miracles are recorded to have been done, yet this and the foregoing Argument may ſtill be urg'd with the ſame Advantage.

4. How came the Chriſtians to obtrude ſo new a Notion upon the Heathens, who wou'd certainly have rejected it in oppoſition to Chriſtianity, cou'd they any ways have done it. And yet, that they did not, we may gather from *Plutarch* and *Lucian* (both Heathen Authors) and the whole Stream of the Ancient Fathers; and that not ſo much from their expreſs Aſſertions, but (what is more convincing to Scepticiſm) from the very way of arguing.

5. *Origen* includes thoſe very kinds of madneſs, which ſeem neareſt to poſſeſſion, within the Miracles of Healing Diſeaſes, and yet takes abundant notice of Demoniacks too. Whence we ſee, that he ſufficiently diſtinguiſhes between Madneſs and Poſſeſſion.

6. From *Theophilus*, *Minucius*, *Tertullian*, and St. *Cyprian*, we learn, that Devils, when adjur'd by Chriſtians, confeſs'd themſelves to be Infernal Spirits, and that too in the preſence of the very Heathens, tho' with great Reluctancy. And He, who reads the Confident Appeals of *Tertullian* and St. *Cyprian*, the one to the Magiſtrates and Governours, of the Roman Empire, the other to *Demetrianus* (a bitter Perſecutor) cannot poſſibly doubt their Teſtimonies.

This very Argument of the Scepticks naturally ſuppoſes, that Chriſt heal'd Convulſions, the Falling-ſickneſs, and Madneſs, by a bare Command, and yet if you urge it upon them, This is more than they are willing to admit; ſo contradictory a thing is Scepticiſm, ſo unreaonable is Infidelity.

Q. *I deſire to know, what the Soul is, and you will oblige an admirer of all thoſe Sciences* Apollo *is Maſter of?* *Yours* Caliſta.

A. The Soul is an Immortal Subſtance endued with a Power of Thinking, and created for a State of Probation. Since Man is not ſufficiently acquainted with the nature of the Soul and that of Angels, to aſſign any Innate Property, wherein the former, when in a State of Seperate Exiſtence, differs from the latter, we thought fit to diſtinguiſh the Soul by one of the Ends (tho' not the Ultimate one) of its Creation.

Q. *Is there an Anaſtomoſis or Inoſculation of the Arteries into the Veins? If not, how doth the Blood paſs out of the Arteries into the Veins?*

A. There is no Anaſtomoſis of the Arteries with the Veins, which being granted, doth neceſſarily preſuppoſe a Perforation of the Artery into the Vein, for the Paſſage of the Blood, out of one Veſſel immediately into the other, which contradicteth Senſe and Reaſon; becauſe if the Blood did paſs by the Inoſculation of the Veſſels of different Kind, immediately into each other, and not by the Extremities of the Arteries into the Interſtices of the Veſſels

and Habits of the Body, it would interdict all Nutrition of Parts: But on the other ſide, Veſſels do inoſculate with thoſe of the ſame Family, Arteries with Arteries, and Veins with Veins, ſo that one Veſſel being obſtructed in the ſame kind, another being open'd, may freely receive the Blood, and preſerve its Circulation.

Q. *Enquire of* Apollo *what thoſe two Numbers are that have their Properties; they are in the Proportion of 2 to 3, and the Square of either Number added with the other Number will be a rational Square?*

A. This Queſtion is one of Diophantus's, only 'tis here propoſed with a Determination that makes it more difficult, *viz.* that the two Numbers ſhall be in the Ratio 2 to 3, the Numbers $\frac{2}{2}\frac{2}{7}$ and $\frac{3}{2}\frac{3}{0}$ will anſwer the Queſtion, the Numbers $\frac{*}{2}\frac{2}{3}\frac{2}{4}\frac{2}{0}$ and $\frac{*}{2}\frac{3}{3}\frac{3}{4}\frac{3}{0}$ will alſo anſwer it. If the Gentleman Queriſt will be pleas'd to try if he can find two more, he may chance to meet with ſome difficulty in the Inveſtigation; if he does find 'em, we will congratulate him upon it, if he does not, 'tis but having his recourſe to *Apollo*.

Q. *What is your Opinion of an Ignis Fatuus, or Jackalanthorn?*

A. An Ignis Fatuus is a Meteor conſiſting of an Oyly Exhalation, which is the reaſon, why it is of a longer duration, than thoſe other Meteors, that are compos'd of Sulphurous, or Nitrous Particles.

Q. Gentlemen, *Pray tell us which is the more Noble Employment of a Rational Being, Love, or Friendſhip?*

A. Friendſhip certainly is the Moſt Noble Employment of a Rational Soul. Love ſeems only the Diverſion of the Mind, But Friendſhip is its Buſineſs. The firſt in ſome Meaſure leſſons the Dignity of Humane Nature. The Latter raiſes and Enobles it, even to a Similitude of the Deity himſelf, for it gives us a Taſt of thoſe Joys which are only to be found in his Preſence. Namely, a mutual deſire of pleaſing and raiſing the Felicity of each other. But we ought to ſpend no Time in the Proof of this, if we did but rightly conſider, that Friendſhip is the Child of Reaſon, Love but the Fondling of the Paſſions.

Q. *Who were the firſt Inhabitants of* America?

A. Who they were, is a Matter yet Undiſcover'd. But we dare not therefore ſay with ſome, that *America* was not Inhabited from any other Part of the World, and ſo conſequently not over-whelm'd with the Flood; ſince ſo bold an Aſſertion is contrary to the Scripture-Account of an Univerſal Deluge; nor are the Arguments, which are brought to favour it, at all concluſive.

Q. *What is the Cauſe of little white Spots, which ſometimes grow under the Nails of the Fingers? And what is the reaſon they ſay they are Gifts?*

A. Thoſe little Spots are from white glittering Particles, which are mix'd with red in the Blood, and happen to remain there ſome time. The reaſon of their being call'd Gifts, is as Wiſe an one as that of Letters, Winding-Sheets, *&c.* in a Candle.

Q. *Why does a Greater Fire Extinguiſh a Leſſer?*

A. Becauſe the Greater Fire extracts ſo large a Quantity of thoſe Sulphurous and Nitrous Particles, with which the Circumambient Air abounds, that it leaves not a ſufficient Quantity to ſupply the Leſſer Fire.

Q. *Whether in Admiring and Meditating the Lives, Hiſtories, Humours and Sayings of Men the moſt excellent, we don't run the hazard of looſing our own Natural Advantages? For thinking to accord our Humours to other Mens Examples, we forget or ſlight all that is our own, and ſcarcely ever the Other with a good Grace.*

A. There is ſcarce an Excellence but what muſt be guarded with Wearineſs and Caution. And therefore as imitation is excellent in it's kind, ſo it muſt be manag'd with wonderful Circumſpection. Too nearly to Copy after the Sayings of other Perſons is to be Parrots, and not Men: To accommodate our ſelves to their Humours in the groſs, is to Ape, and not Imitate. When therefore we ſet before us the moſt eminent Examples, we muſt not be a Servile Herd, as the Poet expreſſes it; we muſt ſeparate the Ore from the Droſs; we muſt not ſuffer any Coin to be current among us, meerely becauſe it bears the Image of the Perſon we admire. In the moſt excellent of Men, we muſt diſtinguiſh between their Vertues and Vices, their Excellences and Defects; we muſt weigh the difference of Conditions, of Genius's, of Times, of Places, and thoſe other accidental Circumſtances, which may intirely alter the nature of an Action. We muſt endeavour accurately to know our Selves, that we may be thoroughly ſenſible, whether that be not Awkward in Us, which is Graceful in Another. But above all, we muſt not overlook our own Talents, but muſt exert our Faculties in Refining, in Improving, in Inventing. And if we thus prudently direct our Imitation, we ſhall make good that common Simile of a Dwarf ſet upon a Giant's Shoulders.

POEMS.

Q. APollo *either hold your Hand,*
Or Buſineſs will forſake the Land;
I ask'd for Cloath o'th' Woolen Draper;
Quoth he, as ſoon's I've read this Paper.
Of one, for Buttons then, to ſow on;
He cry'd I'll only read this Poem.
To the Tavern next, and call'd for Wine;
Theſe Lines, he anſwer'd, are Divine.
A Friend for Money, then I preſt on;
Said he, I'ave here a wiſer Queſtion.
But were it not, I went on truſt,
(And till I'ave Money ſo I muſt)
I certainly had broke their Sconces,
For giving me ſuch Damn'd Reſponſes.
Now tell me, ſince of all this Miſchief,
Your Bantering Apollo *is chief,*
Hav'ng fruſtrated thus all my Ends,
What Good be'll do to make amends?

A. Why, this it is our Thoughts to looſe,
On one of leſs Brains than a Gooſe;
When greateſt Friendſhip we have ſhown,
Your want of Senſe, ſtill makes it none:
Had we not Mercer thus attack'd,
By Bayliffs you had ſoon been back'd;
Or had we not prevented Wine,
You had been chang'd into a Swine:
Your Friend too we have kept more true,
Than if he'd Money lent to you;
For Money lent where there's no Chattels,
Turns Friendſhip into fierceſt Battles.
When we wou'd *Danae*'s Love Command,
We purchac'd it, with Gold in Hand:
Bring Gold, and Wine enough you'll ſwallow,
Whilſt on the Bar they lay *Apollo*;

Or

Or Punk, with Gold for Silks, to mount her,
Down goes *Apollo* on the Counter;
Though I'm a God amongſt the Witty,
Lucre's a Greater in the City.

Q. *Great Sons of* Apollo,
Whom Multitudes follow,
For Solution of difficult Doubts;
Pray tell me, at Pleaſure,
When I've drank out of Meaſure,
Why my Words in ſuch Cluſters come out.
When I'm free from Grapes Juice,
My Tongue will produce,
Plain Engliſh as taught by Grammar:
But a Pint of that ſame,
Makes it falter and Lame,
And ſpeak thick like a Man that does Stammer?

A. Since your Volatile Head,
By one Pint's thus Miſled,
And your Grammar does ſuffer ſo plainly:
To the Glaſs be not prone,
But let Tippling alone,
Or 'twill ſhatter your Poetry mainly.
For the Fumes of your Wine,
To the Spirits Aſſign,
Perverſe and inordinate Motions,
Whence the Nervous default,
Makes your Clapper thus halt,
And expreſs ſuch impalpable Notions.

Q. *Ye Happy Sons of God* Apollo,
I pray ſolve the Query that does follow:
Why Ætna's *Mountain vomits Flame,*
And whence that dreadful Fire firſt came?

A. Thoſe Towring Flames are daily fed,
By Sulph'rous Mines in *Ætna* bred:
Whoſe Fiery Parts firſt kindled were,
By their Inteſtine Motion there.

Q. *Worthy Wiſemen, I aſſure ye,*
I have a Wife that Scolds like Fury;
When I Flatter, then ſhe Huffs me,
When I Kiſs her, ſtill ſhe Cuffs me:
Faith I'm weary of my Life Sir;
And wou'd fain devide the Strife Sir;
Tell me therefore great Pretender,
Is it poſſible to mend her,
For ſhe's ſtiff and I can't bend her.

A. Let her talk her ſelf quite Dumb Sir,
After that, ſhe'll hold her Tongue Sir,
Or if you wou'd uſe her Rougher,
When ſhe Cuffs you, tightly Cuff her!
If this will not bring the Vixen,
From the Temper ſhe is fixt in;
Brace a Drum up with her Hide Sir,
Thunder on it, when She Chides Sir,
Surely this She'll not abide Sir.

Gentlemen, I was ſo well pleas'd with the Anſwer you gave to the Queſtion that I ſent you, *viz. Since as Judges you ſit,* &c. That upon ſight thereof at Mr. *Mayo*'s, I immediately Subſcrib'd for your Papers, for I am not ſo very poor but I can afford that. I have ſent you the following in anſwer to Yours, &c.

Q. *Since to* Rome *I muſt go,*
(Whether willing or no)
As your Britiſh Apollo *declares,*
Pray let your next ſay,
Who for Paſſage muſt pay,
Unleſs I muſt fly in the Air.

I told you at firſt,
I'm with Poverty Curſt,
And I vow it is wond'rous Civil,
You ſhou'd be ſo mad,
More Curſes to add,
In ſending me Poſt to the Devil?

A. Alas! There's no need,
Of Wings or of Steed,
St *Chriſtopher*'s Staff 'tis but mounting,
You'll fly like a Witch,
With a Broom at her Breech,
Nor fear any Tempeſts Rencounting.

Take *Loyola*'s Cowl,
If the Weather be foul,
And by Land, you your Journey intend;
Or St. *Clemens* old Boot,
Though with ne'r a Sole to't,
It will carry you dry to the End.

Victoria's thin Smock,
Tho' but down to your Nock,
Were Armour all Rogues to withſtand,
St *Dennis* cou'd come,
Twice as far, as from *Rome*,
With his Head all the way in his Hand.

Admit the worſt Evil,
You meet with the Devil;
It is but incountring the Raſcal;
Your Fame all around,
With Glory will ſound,
And be ſubject for ever Paſquil.

Foreign News, &c.

LEtters from Vienna of the 28th paſt Import, that all hopes of an Accommodation with the Malecontents of Hungary are vaniſh'd, and that the Dyet at Presburgh is to be put off to a more favourable Opportunity. The Malecontents make great Ravages in Tranſilvania and other Countries, their Party being very Numerous.

Paris April 9. N. S. The Courts of Verſailles and St. Germains, are both very ſilent about the Scotch Expedition, which gives People occaſion to expect the ſame has miſcarried; and that the Report of our Troops being Landed is altogether Groundleſs. We are alſo in pain for the 5 Men of War that ſail'd from Breaſt ſome days ago

ago. This Week his Majeſty is to Nominate the Officers who are to ſerve in the Netherlands under the Duke of Vendome, and under the Marſhal de Villars, on the Upper-Rhine. They write from Madrid of the 27th paſt, that on the 15th a Geaman Collonel, with his Regiment of Foot, Two Squadrons of Horſe, a Body of Mignelets and Peaſants, attack'd our Troops quarter'd at Graos, which defended themſelves with ſo much Obſtinacy, notwithſtanding the Inequality of Numbers, That the Troops in the Neighbourhood had time to come up to their Aſſiſtance; whereupon the Enemy retreated to Catalonia. The ſame Letters add, that the 22d of the ſame Month, the Marquis de Bay ſent out a Detachment of Horſe to Rouches, where meeting with two Troops of Horſe, and a Party of the Enemies Foot, They attack'd them with great Vigour, and kill'd 22 on the Spot, and carried off Nine, with their Horſes to Badajox.

Dunkirk, April 10. N. S. The Squadron that ſail'd from hence on the Expedition to Scotland, is return'd hither, tho' not without Great Loſs; Moſt of the Ships came in the 6th Inſtant, and the Next Day came in the Pretender, and on the 8th ſet out in a Poſt-Chaiſe for Paris. The Court has ſent Orders to take off the Embargo that was laid on all Shipping. Our Convents and Hoſpitals being too few to Accommodate all the Sick Soldiers that have been ſet aſhore here, Great Part of them have been ſent to Furnes, Ipres, and Liſle.

Bruſſells, April 13th. N. S. The Confederate Forces will begin to Canton in 8 or 10 Days, in order to Encamp Early, by Reaſon the Enemy gave out, that they are preparing to form a Camp at Comines, on the Lys, of 30 Battallions, and 50 Squadrons, under the Command of Count la Motte. Monſieur Chamillard is arriv'd at Liſle in order to view the Magazines, and diſpoſe every thing for the Opening of the Campain. Monſieur Auverquerque has been ſome Days indiſpos'd with an Ague, but is pretty well recover'd. On Tueſday laſt the Earl of Albermarle ſet out in a Poſt-Chaiſe for the Hague, as did Major General Cadogan, the Marquis of Weſterlo, Count Urſel, Monſieur Paſcale, and Baron Urangel the day before. On Monday laſt, towards the Evening, One of the Enemies Parties advanc'd to the Village of Ixells, within leſs than a Mile of this City, out of the Namur Gate, and carried off an Enſign with 5 or 6 Soldiers they found there. The Enemy offer'd no rudeneſs to the Inhabitants; but a Soldier of the Forces of Hanover drawing his Sword, and making a puſh at One of the French; the Latter, who had his Bagonett at the Muzzle of his Peice, ſtruck him dead.

Hague April 13. N. S. His Grace the Duke of Marlborough having held ſeveral Conferences with Prince Eugene and the Deputies of the States, is preparing to Return to England, where, 'tis ſaid, he will not ſtay above 5 or 6 days, and then return hither, in order to open the Campain. Notwithſtanding the Reſult of theſe Conferences are kepe very ſecet, 'tis whiſper'd, that it has been reſolv'd, that Prince Eugene ſhall lay Siege to ſome Conſiderable Place, and that the Duke of Marlborough ſhall cover the ſame with the Main Army. Prince Eugene deſigns to ſet out the 21 or 22d for Vienna, where he will not ſtay longer than the Duke of Marlborough in England. Great Preparations are making at Ghent, which, 'tis generally believ'd, are deſign'd for a Seige. Monſieur Hugetan, is at laſt marritd to Madam D' Odyck, notwithſtanding all the Oppoſition that was made by her Noble Relations.

Any that deſire Books of Guards to keep their Papers in, may have them neatly bound for two Shillings a piece to hold 150, by leaving word with the Men in their walks.

Any Perſons may have the Supernumerary Paper for the Month of April, at 2 *d.* a piece or 6 *d.* a Quarter, any time this Month at Mr. *Bickerton*'s.

All Perſons are deſir'd to ſend their Letters, whether with Queſtions or Subſcriptions for the Paper, either to Mr. *W. Keble*, in *Weſtminſter-Hall*, Mr. *Tho. Bickerton*, at the *Golden Flower-de-Luce*, in St. *Paul's-Church-Yard*, of to the Printer, whoſe Name you will find at the End or the Paper, and to Subſcribe them for the *Britiſh Apollo*. At which Places alſo Advertiſements are Taken in at Half a Crown each, if of moderate length; they may alſo be deliver'd to the Men in their Walks.

Any Perſons may have whole Sets from the Beginning upon directing as before. The Conditions are, two Shillings per Quarter, to be deliver'd at each Perſon's Houſe, and proportionable Deductions to be made to all who come in within the Quarter.

A Gentleman ſome time ſince, ſent us (what he calls) a Tuant and Satyrical Piece; which we wav'd, inſerting, as not knowing whether to place it amongſt our Proſe or Verſe, or how it wou'd be either Diverting or Edifying: On which, it ſeems he is very angry, and by way of Repriſal, reflects on the Errata's of the Preſs on our ignorance of writing true Senſe, but many School-Boys about Town will convince him of his Miſtake.

Whereas ſome Mathematical Queſtions have been ſent us, which require Schemes ingrav'd for Demonſtration, if ſuch Queriſts will be at Charge thereof, they may have have them inſerted; there being no Reaſon we ſhou'd be a more expence on the Anſwer to one Perſon's Queſtions than anothers; but they may have Anſwers privately ſent them.

ADVERTISEMENTS.

Upon the Death of a learned Clergyman in Suſſex, about 5 Years ago, there was taken out of his Study among other things (as yet unknown dy whom) a very ancient Engliſh Manuſcript, Entituled the whole Body of the Catholick Religiou, by one Father Bennet a Monk. If 'tis ſtill in being, and can be obtain'd entire, whoever brings it to Mr. Keble Bookſeller in Weſtminſter-Hall, ſhall be directed where to receive 20 Pounds for his Pains.

THE Coachman who took in a Lady (and a Servant-Maid, a Blackamoor) about 9 in the Evening on Monday the 29th of March, in Queens-Square Weſtminſter, and ſet 'em down in the Old-Baily; is deſir'd to bring the little Bandbox which was accidentally left in the Coach, to the Houſe whence he took 'em in, or where he ſet 'em down, and he ſhall have 10 *s.* for his Pains.

IF one *James Audley* who was in the Year 1682 a Scrivener in *Briſtol*, and is now ſuppos'd to be in or about *London*, will come ſome time before the 10*th.* day *May* next to Mr. *Giles*, in *Vine-Court* in *Dean Street Soho*, he ſhall be Paid all manner of Charges, and Receive the Sum of 10 Pound as a Reward for a Peice of Service he may do him.

DROPT, on the 30*th.* of *March*, about 10 a Clock at Night, between the Bell Tavern in King-Street Weſtminſter, and the Horſe-Ferry. A ſmall Parchment Cever'd Pocket Book, tyed round with Red Tape, in which were ſeveral Notes and Papers of no uſe to any but the Owner. Whoever brings to Mr. *Eeles* an Apothecary, in the Bowling Alley, Weſtminſter, ſhall have 20 *s.* Reward.

THE Daily Self-Examination, or an Earneſt Perſuaſive to the Duty of Daily Self-Examination. A Preparative to Death, Written Originally in Latin by *Eraſmus*, now Render'd into Engliſh both by *Robert Warren*, M. A. Rector of Charlton in Kent. An Admonition to the Diſſenters, being a Vindicarion of a Diſcourſe Concerning the Invention of Men in the Worſhip of God, by the Moſt Reverend Father in God *William Lord*, Arch-Biſhop of Dublin. The true way to Peace and Unity, giving an Account of the Hardſhips and Preſſures the Clergy lies under. Stereonometry or the Art of Meaſuring Solids, by *Baſil Wood*, Gent. Secret and Family-Prayers, with Brief Helps for the more Devout Reteiving the Lords Supper, to which is added, a Diſcourſe of the Value of the Soul. All Sold by *Tho. Bickerton*, at the *Golden Flower-de-Luce* in St. *Paul's-Church Yard*.

Printed for the Authors, by *J. Mayo*, at the *Printing-Preſs*, againſt *Water-Lane* in *Fleet-ſtreet*. Where Advertiſements are Taken in.